Let’s celebrate the love divinities, Kama Rati Rambha Mariaman Santana with the fighting forces lord god Kartikeya lorddess goddess Valli and lorddess goddess Devasena they They serve the queen of the gods, Indrani, who thus builds with their help sympathies and antipathies, while the god of war and his spouses are her tools to grant or deprive vitality and strength

Sommaire

Divine nature Parabrahman True reality Brahman monoïst omniprésent omniscient omnipotent, snae creator of Quantic noed Lord king of création Ananta Sheha, cosmic Snake Lord King of Creation Vazuki, Architect of the création Lord king of the creation Vishvakarman, transcendant Divine universal Mother Lorddess Queen of the création Dévi, Divine universal Mother on resorbsion of the Bindu Lorddess Queen of the creation Adi-Prakriti, Divine universal mother Bindu Lorddess Queen of creation Shonya, Divine universal mother on expansion Lorddess Queen of creation Prakriti, Divine universal énergy Lorddess Queen of creation Durga, Cosmic Lingam Divine universal Lord King of creation Hyranyargarbha, Cosmic Lord Divine universal Lord King of creation Purusha omniscience creator of the 3 world Lord god Shiva, Omniscience destroyer of the 3 worlds Lord God Rudra, Chief of Heavens king and queen of Gods and Goddesses Lord God Indra and lorddess Goddess Indrani

Let's celebrate Lord Ganesha, the half-god and manifestation of Samsara (the cycle of birth, aging, dying, and rebirth). The three worlds reside within his womb: the underworld, the superworld, and the mixed level, the level of the cosmic bubble. It is within his womb that creatures are born, age, and die, only to be reborn. And it is also within his womb that the god of longevity, Lord God Soma, the goddess of luck, Lord Goddess Mohini, the god of prosperity and his consort, Lord God Kubera, and Lord Goddess Badhra, accompanied by Ashta-Lakshmi, the embodiment of abundance, also known as wealth, reside. These are the ones we must praise throughout our lives, to thank luck for all it helps us, to thank longevity by celebrating life, and to thank the prosperity that allows us to live our lives and hope for wealth.

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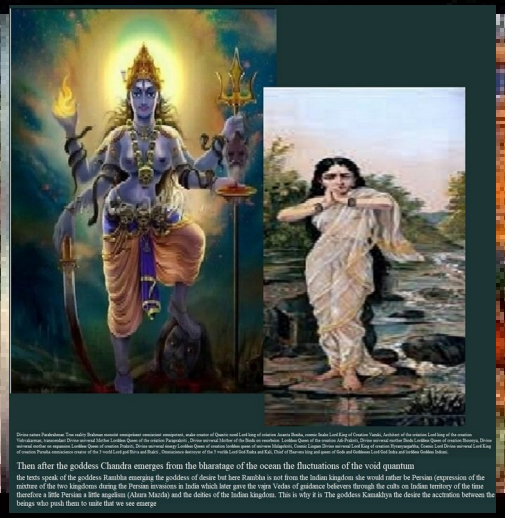
The deities of love—Lord God Kama (Love) and Lord Goddess Rati (Power), as well as Lord Goddess Rambha (Desire), Lord Goddess Mariamman (Fertility), and Lord Goddess Santana (Giving Birth)—are children of Lord Goddess Shraddha (Emptiness) and her consort, the opulence.

It is said that Kama was born from the thumb of Brahma, which transformed into Kama, but in fact, love is a part of the divine nature of Brahma, manifesting as the ghana (spirit) of love in the universe and cosmos. From a part of Brahma, which Saraswati, through her oscillation, fashioned Shraddha into emptiness, and from another part of Brahma, which Saraswati, through her oscillation, fashioned Shraddha into abundance, Kama and the other deities of love were born.



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Then after the goddess Chandra emerges from the bharatage of the ocean the fluctuations of the void quantum

the texts speak of the goddess Rambha emerging the goddess of desire but here Rambha is not from the Indian kingdom she would rather be Persian (expression of the mixture of the two kingdoms during the Persian invasions in India which later gave the vajra Vedas of guidance believers through the cults on Indian territory of the time therefore a little Persian a little angadian (Ahura Mazda) and the deities of the Indian kingdom. This is why it is The goddess Kamakhya the desire the accretion between the beings who push them to unite that we see emerge

The Love divinities Lord god Kama the love (often mistaken with the sexual desir)and
his agissant power lorddess goddess Ratri
Lorddess goddess Kamakhya the Desir and lorddess goddess Rambha her emanation her form for the manifestation of desire of the senses
Lorddess goddess Maraman the fertility
Lorddess goddess Santana the birth with Kartikeya Valli and devasena next to them .

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In samsara, the cycle of birth, old age, and death leading to eternity or reincarnation (rebirth) is order, one of the expressions of the Lord God Dharma, the order. Thus, during life, the Lord God Kubera and his consort, the active power Lord Goddess Badhra, work to give you the greatest possible capacity to succeed in your life. with them take place the longevity lord god Soma, the luck lorddess goddess Mohini and sometimes even the wealth lorddess goddess Ashta Lakshmi (the abundance of wealth).

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Symbol of luck, Symbol of Mohini
Celebrate Luck, celebrate lorddess goddess Mohini, she's Brahman, she's monoïst omniprésent omniscient omnipotent just because th luck is Brahman

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As we have seen, life is the space-time (Kala) between life and death, during which the fighting forces of vitality, Lord God Kartikeya and Lord Goddess Valli, find expression in experiencing life. Without accident, life has longevity; this is the portion of Lord God Soma, the nectar of ambrosia responsible for the longevity of the creatures you receive at your conception. By Lord God Dhanvantari, the dispenser of ambrosia. Every moment of life is a grace of Soma, an elegance, a goodness, a kindness of Soma.

When humans reach puberty and until they settle down in a relationship, it is love (Kama) and desire (Rambha) that inspire the fighting force, the force of vitality. Lord God Kartikeya and Valli all seek luck. Mohini in love (Kama) and in desire (Rambha) as well. The vitality of combativeness awakens with sexual attraction and the gods rush behind Kartikeya. This is why he is said to be the leader of the army of the gods. The vitality and strength to make oneself attractive and to be noticed sometimes triggers the action of Lorddess Goddess Mohini, luck, then love Kama begins to work and it is Rati who begins to work the senses, leading them to seek the emotional body is destabilized to attract attention to love and desire is born. The desire to get to know each other, the physical desire, to please each other, to look at each other, to find each other beautiful and mutually attractive. Then it is the barrier of verbal communication that falls with a small acceleration of the vitality forces without which the shy cannot progress. We then confuse Rati and Valli a little because both bring emotion and excitement invoking Rambha desire these are physical impulses expression of valli reacting in the body and the action of Rati to bring love uses the desire Rambha then the magic is put in place work of Rati the active power of Kama the intelligence of love

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its Mohini that Lord God omniscience creator of the worlds was Praying so strong that the parabole about this aspect of the creation is presented as if Shiva had felt in love with Mohini, but from inside of his heart the Lord God Shiva supplicated for the mater to escape to anihilation and the parabole explain this occult mystery of the creation (The reality from which Gods and Goddesses are manifested is praying regulary long before coming to manifest as Gods or Goddesses)

As Lashmi is the faces of abundance the Luck is Mohini

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Lord god Tyaga the god of offering of worship the piety

Most of people don’t reamr The games of love are not entirely impious. You pray and beg for the gods to intervene, helping you find a partner, to make the other fall in love or crazy with desire, etc. So let us pay homage to the Lord God Tyaga, the piety.

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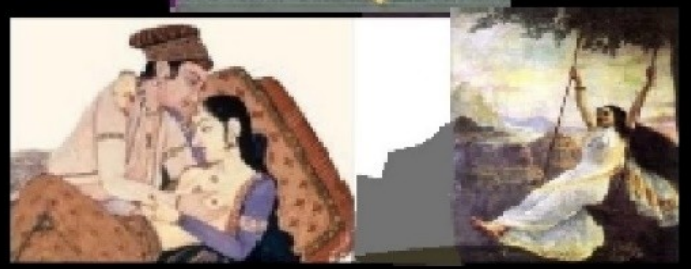

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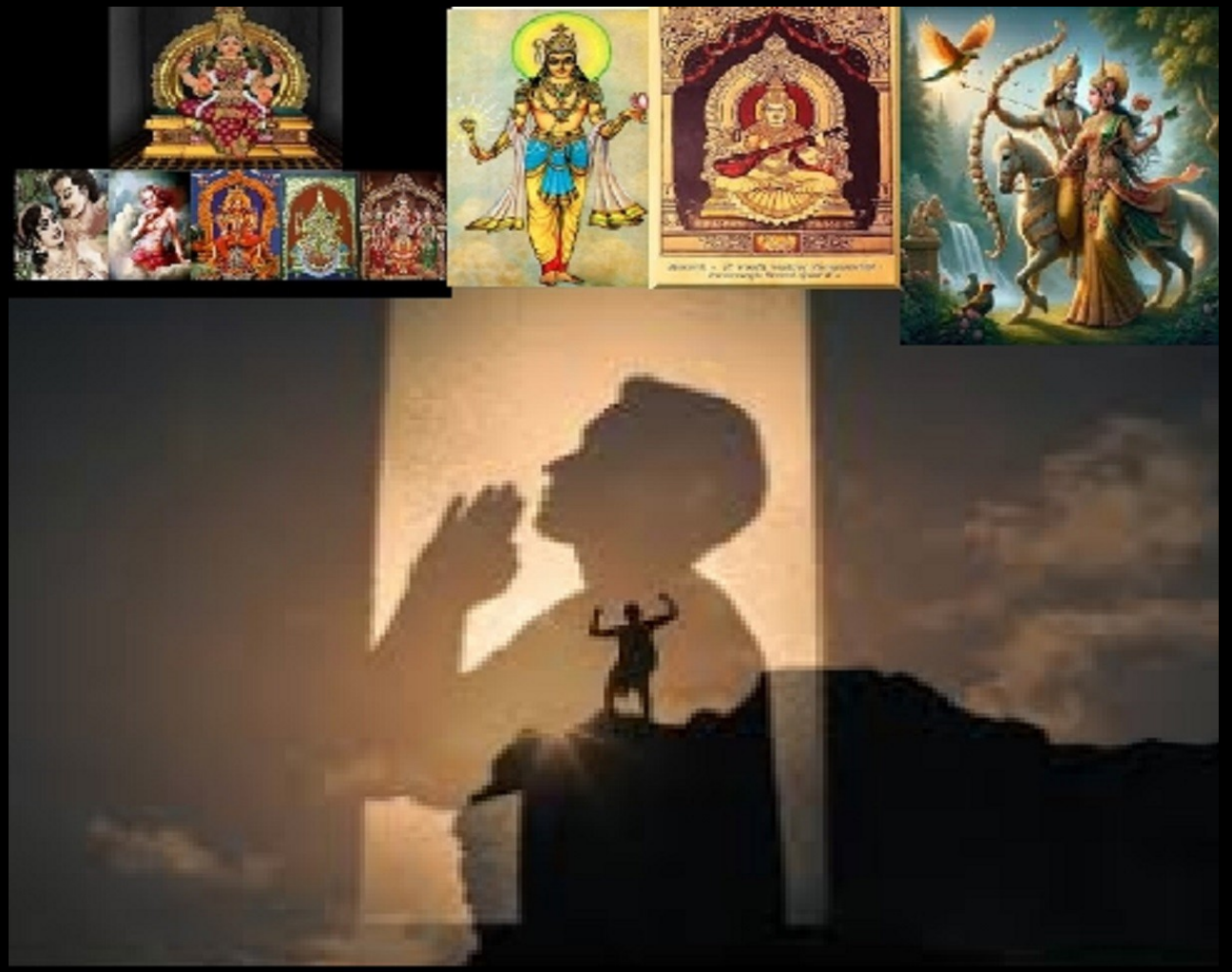

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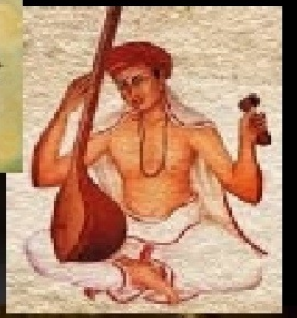

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It is the day of the wedding, a celebration of the love of Kama and Rati, an expression of the desire to live out romantic desire in officialdom. It is a new family that is born fertile, itself with the birth of future children.
We pass before the mayor and sometimes the religious officiant to vow a promise; it is love that is no longer afraid to commit. We put the ring on our finger, then it's the photo session to make memories, the bride's bouquet is thrown to the singles hoping that it will lead them to the wedding. Then it's the meal and the party until late into the night before the bride and groom leave for the wedding night.

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marriage also is a little bit of God Brahma evolving in all the rest of what God Brahma is, Ghana, not the lord God whose name is Brahma that is to say the common divine nature, everything is not not the lord but everything is his reality such as his body his full form in the universe, the cosmos and on earth. Lorddess goddess Sarasvati is also a little bit of God Brahma evolving in reality God Brahma and everything we see object places people element of the decor as well as the dynamic aspect the wind which blows the people who move living their life, all this too is a bit of God Brahma, the common ghana divine reality (nothing is created nothing is formed everything is transformed) here is the common divine nature and its forms are the incidence of Sarasvati which oscillates and thus composes the reality God Brahma in all the forms it has in the universe) each particle of matter each molecule even quantum matter and the void oscillates from the grace of Sarasvati and from its modulations come the different states of matter and the void.
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God Brahma is not a spirit type of living people god there still in the universe the commun divine nature taht take place !!

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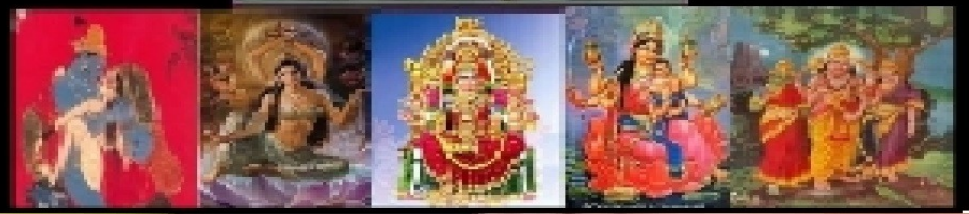

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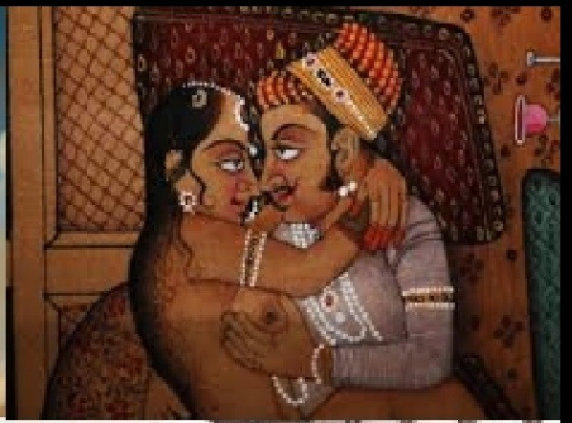
Let's celebrate sex and love.
Love is Kama with Ratri, his active power. Kama is the love intelligence. Ratri is love acting, putting it into practice. But desire is neither Kama nor Ratri.
Often, yogins make huge mistakes by associating Kama with sexuality. No, it is love; desire is the lorddess goddess Rhamba.
Rhamba is the form of Kamakhya for all that is carnal attraction in creature souls. Without them, there are no creatures, but there is no evolution of the species.
She is all-powerful, just as Kama, love, and Ratri are also all-powerful. In Tantra, we visualize Kama in its Heart and Rambha in its senses.
When a man and a woman experience desire, an attraction between them, it is desire that is unleashed in the senses. Love is in the heart. Do you consider the woman for the man or the man for the woman as a form of Kama? Or do you consider sex and sexual pleasures? Because the love of sex is not necessarily being in love with your partner. Desire, Lorddess, Goddess Rambha, is what makes you tremble, lose mental clarity, become erect, etc.
Why follow the preaching that would say it is the glory of an angel born between the above and below the angelic realm, the angel Satan, the angel who does not love humans and therefore cannot dwell in the heavens? Be fair. Thank Kama. Kama is God, thank Ratri Ratri is Goddess, and thank Rambha Ranbha is Goddess.



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Why follow the preaching that would say it is the glory of an angel born between the above and below the angelic realm, the angel Satan, the angel who does not love humans and therefore cannot dwell in the heavens? Be fair. Thank Kama. Kama is God, thank Ratri Ratri is Goddess, and thank Rambha Ranbha is Goddess.

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Let's celebrate sex and love.
Love is Kama with Ratri, his active power. Kama is the love intelligence. Ratri is love acting, putting it into practice. But desire is neither Kama nor Ratri. Often, yogins make huge mistakes by associating Kama with sexuality. No, it is love; desire is the lorddess goddess Rhamba.
Rhamba is the form of Kamakhya for all that is carnal attraction in creature souls. Without them, there are no creatures, but there is no evolution of the species. She is all-powerful, just as Kama, love, and Ratri are also all-powerful. In Tantra, we visualize Kama in its Heart and Rambha in its senses.
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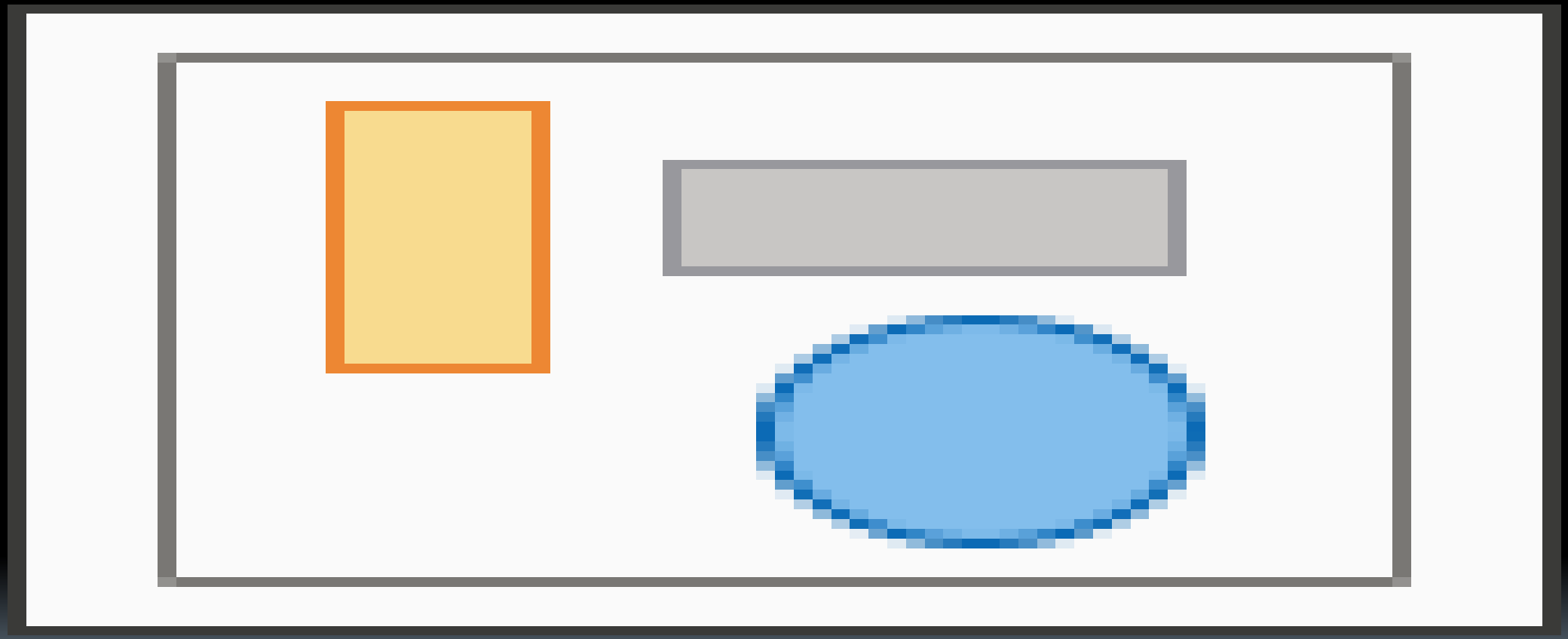
Kamasutra et Rambha



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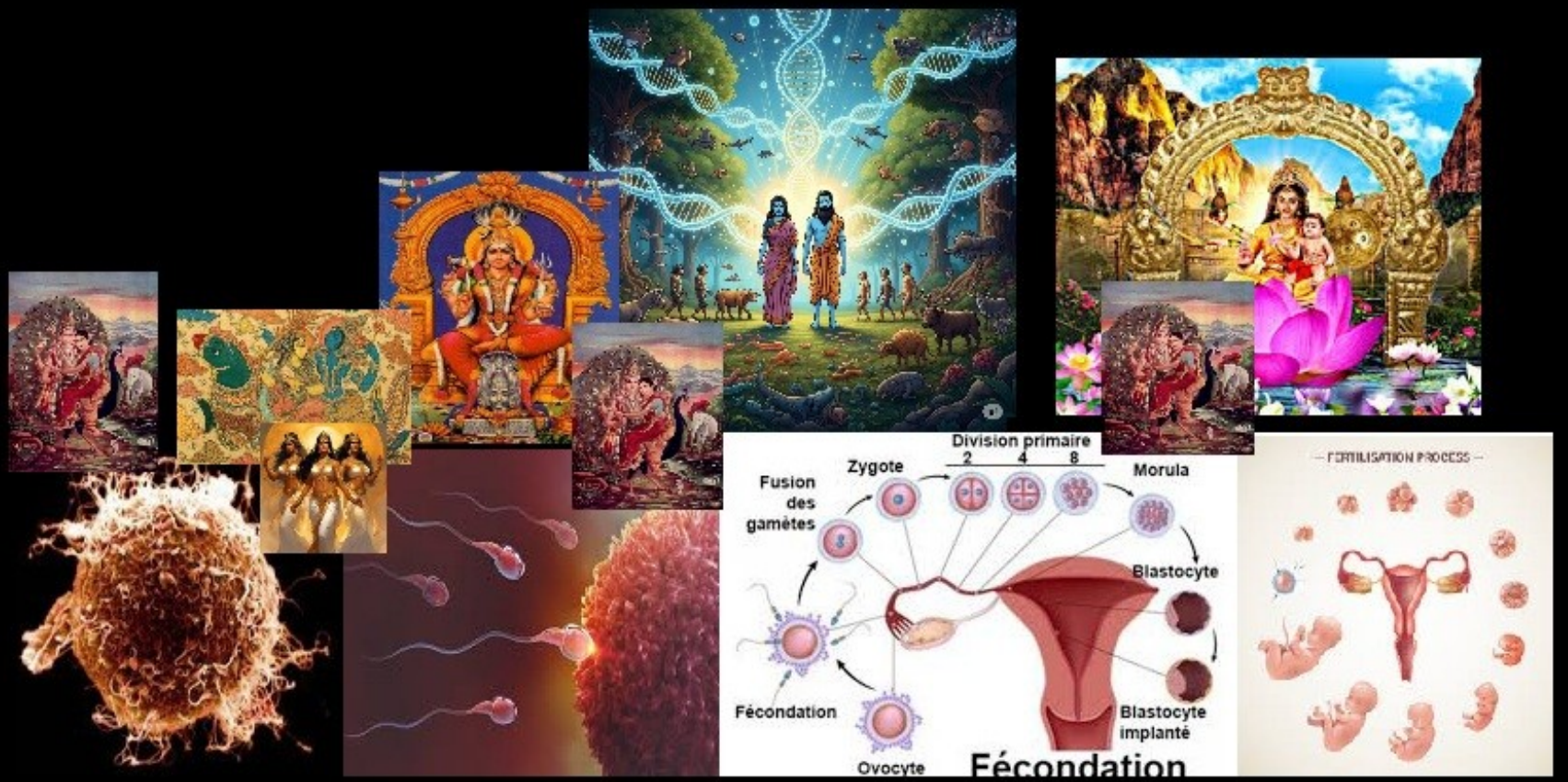
Let's celebrate Lord Half-God Ganesha (Ishvara Ardhadeva Ganesha), the embodiment of Samsara.
In his womb are the three realms: the super-universe, the sub-universe, and the mixed-universe, which together constitute the cosmos. Ganesha has had an elephant's head since his rebirth at Bindu; he lost it during the Big Rip with the extinction of the last stars, only to be brought back to life at the Big Crunch. Ganesha symbolizes birth, old age, death, and rebirth/reincarnation. Within his womb, in the cosmos, births regularly occur, the work of the creator of creatures, Lord God Savarni, and his consort, his creative power, who works with the deities of love: Kama (love), Rati (acting power), Mariaman (fertility), and Santana (birth). And it is Lord God Kartikeya, his brother, the forces of vitality and combativeness, with his first wife Valli, his active power, who experiences the potentialities of Samsara, notably the birth



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Let's celebrate the work of the creator of creatures, Lord God Savarni, and his consort, his creative power, through the process of borning. They works with the deities of love: Kama (love), Rati (acting power), Mariaman (fertility), and Santana (birth). And it is Lord God Kartikeya, his brother, the forces of vitality and combativeness, with his first wife Valli, his active power, who experiences the potentialities of Samsara, notably the birth

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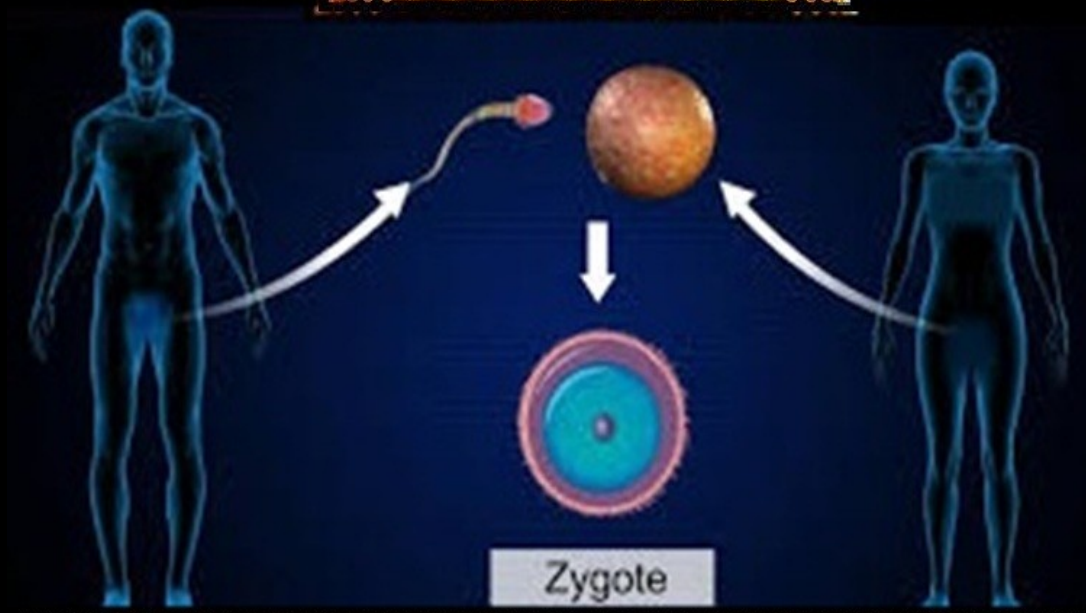
The fertilization of the ovum by the spermatozoon is an expression of opulence, the husband of Shraddha, who fertilizes emptiness, Shraddha.
It is the love of Lord God Kama and the active power of Lord Goddess Rati that brings emptiness, Lord Goddess Shraddha, into interaction with opulence, her husband, and it is the desire of the senses, Lord Goddess Rambha, that propels the spermatozoa towards the ovum. They thus bring forth fertility, Lord Goddess Mariamman, who in turn makes life possible for the soul that will be born.



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Let's celebrate the lordess goddess Santana, the living Ghana, the birth.
Every being that comes into being in the universe and the cosmos gives us an opportunity to catch a spark of Santana's magnificence.
During the process of human child birth, Santana is found emerging from sexual intercourse. She appears in the universe when Mariaman, the fertility goddess, successfully enables the ovum to be fertilized by the sperm, which attack the ovum's envelope in groups, weakening it and allowing one sperm to enter and fertilize the ovum. Then it is the fertilized ovum—Lordess goddess Santana—who begins her action.

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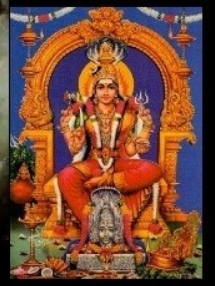
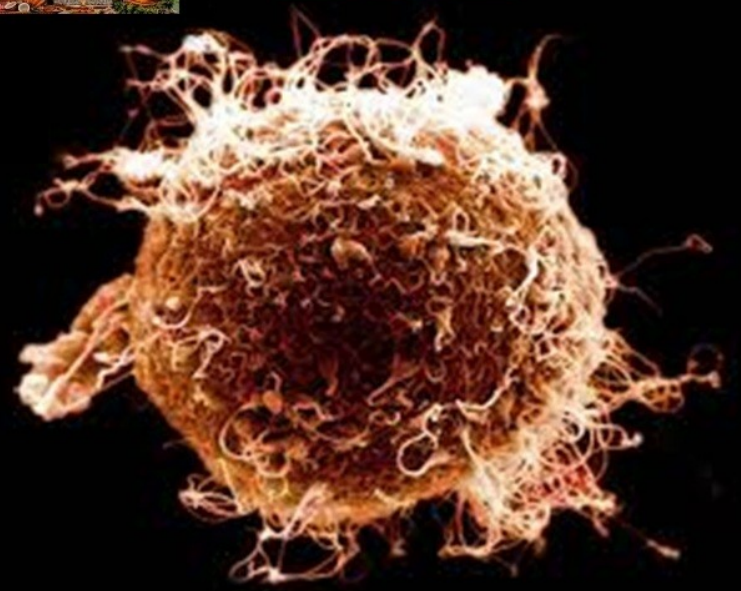
Let's celebrate the occult action of the fertility goddess Mariaman, which paves the way for the emergence of the goddess Santana, the birth. First, it is the love of Lord God Kama that takes place between the sperm and the egg, and Lorddess Goddess Ratri, whose active power brings forth desire from love. Rambha, the desire of the senses, then guides the forces of vitality and combativeness: Lord God Kartikeya and Lorddess Goddess Valli. The sperm then assault the egg. Kartikeya represents combativeness and vitality, while Valli is the intelligence that seeks paths to fulfillment. She explores the possibilities of opening a breach in the egg, and as soon as a possibility is identified, she concentrates her strength to succeed in passing through. Then, the egg's membrane allows a sperm to enter, fertilizing the egg with all its desire to become one with the egg. This is the magic of Mariaman, fertility that thus makes way for the emergence of Santana. birth.





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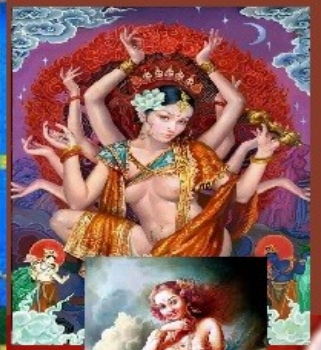
Let's celebrate the lady goddess Santana, the living Ghana, the birth.
Everything that comes to be born in the universe and cosmos gives us an opportunity to glimpse a spark of Santana's magnificence.
During the process of human childbirth, Santana emerges from sexual activity; she appears in the universe when Mariaman, the fertility goddess, succeeds in having the egg fertilized by the sperm through the lady goddess Mariaman. It is the desire of the senses, Lady Goddess Rambha, that guides the forces of vitality combat, Lord God Kartikeya, and Lady Goddess Valli of the sperm, to weaken the envelope of the egg, allowing one of the sperm to enter and fertilize the egg. Then, once the egg is fertilized, it is Lady Goddess Santana who begins her action.



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Let's celebrate Lord God Soma, the nectar of Ambrosia. He is the god we celebrate as the god of revelry, inviting him into all moments of joy and happiness. Lord God Soma is responsible for the longevity of every creature. We celebrate him, we celebrate life, we give thanks for life and its good aspects. Lord God Soma is present at the moment when the fertility of Lorddess Goddess Mariaman brings forth Lorddess Goddess Santana. This is the pivotal point; the birth is not yet complete, Santana is not yet clearly visible, but Mariaman, the fertility, has begun the birthing process, and Soma is already present, being created by Lord God Dhanvantari, the dispenser of Ambrosia and the physician of the gods.

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Celebrate the God of medicine the physician of Gods Lord god Dhanvantari, he is also the dispenser of ambrosia nectar Soma responsible for the longevity of creatures and who manifests as Lord God Soma
recognize his aura among the medical staff they all work for your health they are an expression of medicine and in this the god of medicine Dhanvantari is also present in your moments of maternity among the nursing staff who take care of you as soon as you are pregnant and follows you throughout the pregnancy then assists you with the birth and takes care of the newborn if medical needs arise
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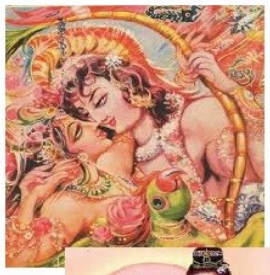

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Throughout the entire pregnancy period, the Creator of creatures, Lord Holy Ghana God Savarni (and yes, Ghana, creator of creatures, is still active in the universe, which is why he is not Spirit but Ghana), and his consort, his creative power, continue to work, using the Birth, Lorddess Goddess Santana, to bring creatures into being, using the parents' genome to create a new, unique genome, that of the child. During these 9 months, it is important to celebrate Lord God Soma as the god of joy, for he is the ambrosia nectar responsible for the longevity of creatures. These are moments of celebration, happiness, and joy where the mother and the child in gestation weave a relationship of love (Kama and Rati) and desire (Rhamba). The embryo dictates its desires (Rhamba) to its mother.

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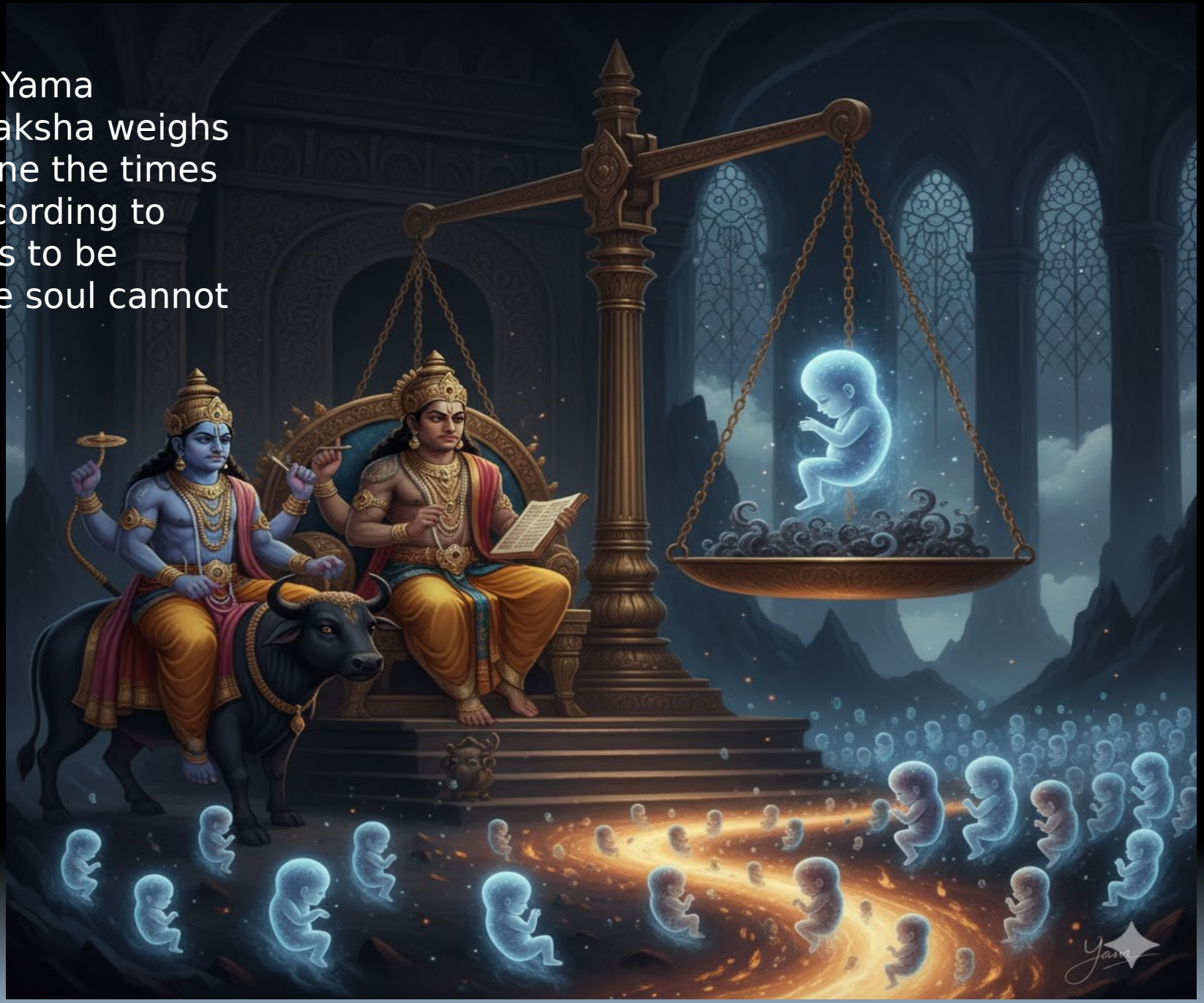
Lord God Yama, death sometimes saddens these moments of happiness because, unfortunately, it sometimes happens that the embryo dies before birth.
The soul then leaves the body and joins Yama's realm.

The soul run to yama’s Kingdoms

In the kingdoms of Yama
The judge of soul Yaksha weighs the soul to determine the times of bliss and hell according to what the soul needs to be reborn, because the soul cannot attain eternity.



Lord god Chitragupta, the judge of souls, is the alchemist who determines the times of happiness in the realm of the dead, the realm of Yama, and the times of hell in the realm of Yaksha, necessary to dissolve all that remains of the dead embryo in order to allow it to reincarnate, to be reborn. Yaksha destroys the form; he is the omniscience that destroys form, and Yama makes the water of forgetfulness dispensed in order to forget all that one has just lived.

Lord god Yaksha thus finishes destroying the form and then entrusts the soul to the lorddess goddess Santana, the birth.

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Then comes the moment of birth, when the child, after an average gestation of nine months, emerges from its mother's womb. This is the moment when the goddess Santana is most clearly recognized, and it is a time of joy, celebration, and happiness, a time to honor Lord God Soma, the god of revelry, the manifestation of ambrosia nectar responsible for the longevity of creatures. Soma symbolizes life, and life is celebrated. This is the moment when Kartikeya and Valli, the forces of vitality and fighting spirit, bring forth the embryo and the child's first breath of Vayu, the Wind, the circulation of air, an expression of the child's vital force.

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Lord God Yama, death sometimes saddens these moments of happiness because, unfortunately, it sometimes happens that a newborn baby dies. The soul then leaves the body and joins Yama's realm.

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recognize his aura among the medical staff they all work for your health they are an expression of medicine and in this the god of medicine Dhanvantari is also present in your moments of maternity among the nursing staff who take care of you as soon as you are pregnant and follows you throughout the pregnancy then assists you with the birth and takes care of the newborn if medical needs arise
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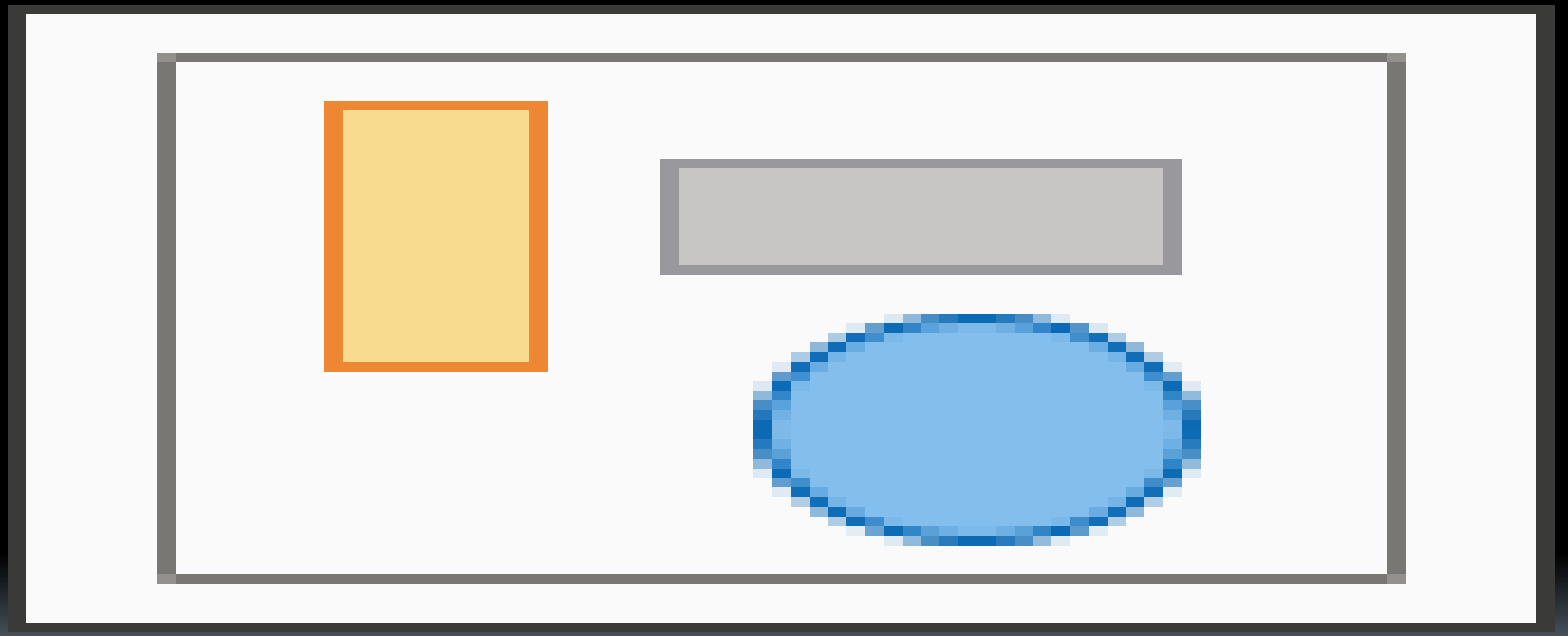
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